Did Man Originate from the Ape? What is proven in the Qur'aan and the Ahadeeth?

Question: Some people are of the opinion that (Allaah forbid!) Hadhrat Aadam υ was born from an ape. They refute the fact that it was by His great power that Allaah created Hadhrat Aadam υ and then sent him to this world. What is the ruling of the Shari'ah with regard to people who refute this and who subscribe to this vile belief?

Answer: The father of mankind Hadhrat Aadam υ was created from sand, as proven by numerous verses of the Qur'aan. Allaah says: ***"Indeed we created man*** *(Aadam υ)* ***out of melodious sand derived from dark decomposing*** *(moistened)* ***clay[1]."[2]***

Another verse states: ***"****(Remember the time)* ***When your Rabb said to the angels, 'Verily, I am creating a human being*** *(Aadam υ)* ***from clay.'"[3]***

After creating Hadhrat Aadam υ by His immense power, Allaah instructed the angels to prostrate to Hadhrat Aadam υ and they all complied, except for Iblees. He refused, arguing that he was superior because he was created from fire and Hadhrat Aadam υ from sand. The Qur'aan relates: ***"****(Remember the time)* ***When your Rabb said to the angels, "Verily, I am creating a human being*** *(Aadam υ)* ***from clay. So, when I have*** *(perfectly)* ***shaped him and blown My spirit*** *(the spirit that I have created)* ***into him, then every one of you should bow down to him." So*** *(when Allaah issued the command to bow down)* ***every one of the angels bowed down to him except Iblees. He was haughty, and was from those who rejected*** *(Allaah's command)****. He*** *(Allaah)* ***said, "O Iblees! What has prevented you from prostrating to what I have created with My own hands? Are you too proud, or are you*** *(of the opinion that you are)* ***superior in rank*** *(to Aadam υ)* ***?" He*** *(Iblees)* ***replied, "I am better than him. You have created me from fire, while you have created him from clay."[4]***

Allaah later created Hadhrat Hawwa رضي الله عنها from the rib of Hadhrat Aadam υ , after which Allaah married the couple. The rest of mankind was then born from them. Referring to the creation of Hadhrat Hawwa رضي الله عنها, Allaah says: ***"Fear your Rabb who created you from a single soul*** *(from Aadam υ)****, created its spouse*** *(Hawwa رضي الله عنها)* ***from it, and spread great numbers of men and women from the two*** *(from Aadam υ and Hawwa رضي الله عنها)****."[5]***

In a Hadith of Bukhaari, Rasulullaah ρ says, "I emphatically advise you (men) to treat women well because a woman was created from a rib…"[6] Refer to Qasasul Qur'aan (Vol.1 Pgs.17-52) for more details.

Nevertheless, the above verses prove that Allaah created Hadhrat Aadam υ from sand and then developed the human race from Hadhrat Aadam υ and Hadhrat Hawwa رضي الله عنها. The belief you stated in the question clearly opposes this fact of the

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[1] The various verses of the Qur'aan individually refer to various stages in man's creation. The fact is that water was mixed with soil, turning it into clay. Then this clay was left until it began to decompose and become dark in colour. Thereafter the mould of Aadam υ was cast with this. When the mould set and dried, it became like potted clay that has a melodious sound when struck.
[2] Surah Hijr, verse 26.
[3] Surah Saad, verse 71.
[4] Surah Saad, verses 71-76.
[5] Surah Nisaa, verse 1.
[6] Bukhaari (Vol.1 Pg.469).

Qur'aan and the Ahadeeth. Allaah has created man in the best of forms, as Allaah states: "***Undoubtedly, We created man in the best form.***"[7]

There is neither the opportunity nor the need to elaborate any further because it is clear that the stated belief contradicts the Qur'aan and the Ahadeeth and is an irreligious one. It is Darwin's theory and has no part in Islaam. Whoever subscribes to this belief must repent, renew his Imaan and renew his marriage as well.[8]

Hadhrat Isa υ is Alive

Question: What is the belief of the Ahlus Sunnah wal Jamaa'ah concerning the belief of some people that Hadhrat Isa υ has passed away? Please furnish a detailed and substantiated reply to the question.

Answer: It is the unanimous belief of all Muslims that Allaah raised Hadhrat Isa υ to the heavens, where he remains alive. He will return to this world shortly before Qiyaamah, he will kill Dajjaal and will later pass away. This belief is substantiated by the Qur'aan and the Ahadeeth and is unanimously accepted by the entire Ummah (*Ijma*). The person who refutes this belief and believes that Hadhrat Isa υ was killed is therefore refuting the Qur'aan, the Ahadeeth and *Ijma*. He is therefore out of the fold of Islaam because the matter is one of *Ijma* and not based on personal opinion.

The Qur'aan states: ***"And*** *(they are also cursed)* ***because they said, "Without doubt we have killed Maseeh Isa the son of Maryam, the Rasool of Allaah." They never killed him, nor did they crucify him, but they were cast into doubt*** *(when Allaah made the people think that another person was Isa υ, whom they killed instead)****. Indeed those who dispute about him*** *(who say that Isa υ was crucified)* ***are definitely in doubt. The only knowledge they possess*** *(about Isa υ)* ***is guesswork*** *(they have no accurate knowledge about his whereabouts)****. With certainty, they never killed him. On the contrary, Allaah raised him towards Himself*** *(in the heavens)****. Allaah is Mighty*** *(Powerful to do whatever He wants)****, the Wise."***[9]

This verse makes it evidently clear that Hadhrat Isa υ was never crucified as the Jews claim, but was rather raised to the heavens. Commenting on this verse, *Ruhul Ma'aani* states: "He is alive in the second heaven, as established by the Hadith of Mi'raaj and he will remain there until he returns to earth to kill Dajjaal and to fill the earth with justice as it would be filled with tyranny at the time…" (Vol.6 Pg.12).

Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ said, "By Allaah! The son of Maryam (Isa) υ will certainly return (just before Qiyaamah) as a just ruler and will destroy the cross…"[10]

Mazaahire Haqq (Vol.4 Pg.327) states: "NOTE: It has been established beyond doubt from authentic Ahadeeth that Hadhrat Isa υ will descend from the heavens to earth, will follow the Deen of Rasulullaah ρ and pass judgement according to the Shari'ah of Rasulullaah ρ …"

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[7] Surah Teen, verse 4.
[8] *Shaami* (Vol.3 Pg.399).
[9] Surah Nisaa, verses 157, 158.
[10] *Mishkaatul Masaabeeh* (Pg.409).

Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi رحمه الله has delved into an academic discussion on the subject, which is well worth studying. He says: "IMPORTANT NOTE: In their commentaries of the Qur'aan, the error becomes manifest from many people who without substantiation, claim that Hadhrat Isa υ passed away, was buried and will not return to the world before Qiyaamah. They misinterpret the Ahadeeth discussing the return of Hadhrat Isa υ and say that these Ahadeeth refer to someone like Hadhrat Isa υ . They then proceed to claim that they are the ones being referred to … There are other proofs to substantiate the fact that Hadhrat Isa υ had been raised to the heavens and is still alive. It is therefore compulsory to hold this belief. His being raised to the heavens is proven by the verse ***"Allaah raised him towards Himself"***, which is an undeniable proof indicating physical raising. **When such a literal meaning is possible, it will not be permissible to assume a figurative meaning without the presence of a pressing factor to justify it.** In this case, such a factor is non-existent. The fact that Hadhrat Isa υ is proven by *Ijma*. Rasulullaah ρ said, "Verily Isa υ never died and shall return to you before the Day of Qiyaamah" … The consensus on the issue is evident and any belief to the contrary has never been reported from any of the earlier or latter day scholars …"[11]

Hadhrat Moulana Mufti Muhammad Shafee رحمه الله writes the following in his famous Tafseer *Ma'aariful Qur'aan*:

Hadhrat Isa υ: The question of his life and second coming:

The Jews are the only people in the world who say that Hadhrat Isa υ was crucified, killed and buried, following which he never returned to life. What happened really and truly has been clarified in verse 158 of Surah al-Nisa' in the Noble Qur'aan. This verse ***"And they planned and Allaah planned"*** points out that Allaah Almighty made the sinister move of the enemies of Hadhrat Isa υ recoil upon those who had gone into the house to kill him. It was one of them whom Allaah changed to look exactly like Hadhrat Isa υ. Allaah then raised Hadhrat Isa υ alive into the heavens. The words of the verse are: "***They never killed him, nor did they crucify him, but they were cast into doubt"***[12] Details of this will appear under the commentary on Surah Nisaa.

The Christians said that Hadhrat Isa υ was, no doubt, killed on the cross but was brought back to life once again and raised into the heavens. The verse under reference has refuted this false notion as well. It is stressed here that similar to the Jews who were rejoicing after killing their own man, the Christians fell victim to the same mistaken identity by believing that it was Hadhrat Isa υ who was killed on the cross. The Christians have therefore also become the victims of mistaken identity. This is obvious from the Qur'aanic statement "***but they were cast into doubt."***

As opposed to the view of these two groups, the Islaamic belief is stated here in this verse and in several other verses. It states that Allaah raised him alive into the heavens in order to rescue him from the Jews. He was not killed and he was not crucified. He is alive in the heavens and it will be close to the Day of Judgement when he shall come down from the heavens, lead the Muslims to victory over the Jews, and finally, he will die a natural death.

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[11] *Bayaanul Qur'aan* (Vol.2 Pg.25,26).
[12] Surah Nisaa, verse 157.

There is a consensus of the entire Muslim community on this belief. In his *Talkheesul Habir*, Haafidh Ibn Hajar رحمه الله has reported this consensus (page 319). This belief, and the consensus of the Ummah on it is proven on the authority of several verses of the Noble Qur'aan and reports from *Mutaawatir* Ahadeeth transmitted through an unbroken chain of reporting. However, this is not the place for its detailed discussion, and it is not necessary either. The reason is that scholars of
the Ummah have already taken up this question in special books and have given detailed answers to those who dispute the ascension of Hadhrat Isa υ. For instance, there is the Arabic work, *'Aqeedatul Islaam fi Hayaati Isa υ'* by Hujjatul Islaam Moulana Sayyid Muhammad Anwar Shah Kashmiri رحمه الله, *'Hayaate Isa υ'* (the Life of Hadhrat Isa υ) in Hadhrat Moulana Badre Aalam Muhaajir Madani رحمه الله, *'Hayaate Maseeh υ'* in Urdu by Moulana Sayyid Muhammad Idris رحمه الله and hundreds of other books or essays dealing with this question.

While carrying out the orders of his respected teacher Hadhrat Moulana Sayyid Muhammad Anwar Shah Kashmiri رحمه الله , this writer had collected more than one hundred *Mutawaatir* Ahadeeth that he identified to prove undeniably that Hadhrat Isa υ was raised alive and that he will return close to the Day of Judgement. This collection is in book form and entitled, *'At Tasrih bima Tawatara fi Nuzulil Maseeh'* has been recently published in Beirut with marginal notes and commentary by Allaama Abdul Fattaah Abu Ghuddah رحمه الله a revered scholar of Allepo in Syria.

While explaining the verse of Surah Ahzaab Haafidh Ibn Katheer رحمه الله says, "There are Ahadeeth from Rasulullaah ρ narrated in an uninterrupted succession that he proclaimed the coming of Hadhrat Isa υ before the Day of Judgment as a just ruler."

(*Ma'aariful Qur'aan* Vol.2 Pg.78,79)

Reply to a Doubt

The doubt may creep into one's mind that the verse "***O Isa! I shall give you death and raise you toward Me"*** implies that Hadhrat Isa υ would have passed away before being raised to the heavens. It should be first borne in mind that the promise made to Hadhrat Isa υ in this verse was made at a time when the Jews were conspiring to assassinate him. Allaah informed him of the conspiracy and assured him that he would be saved. Allaah informs him that he would be raised to the heavens and brought back to earth before Qiyaamah, after which he would die naturally. The two promises of death and being raised will both be fulfilled, although the ascension would be first and the death afterwards. The sequence of the verse has been reversed, which is quite in order because the letter '*waaw'* ('and') does not necessitate sequence. This means that the verse does not mean that the death has to precede the ascension. For more details, refer to *Ruhul Ma'aani* (Vol.3 Pg.179).

Hadhrat Moulana Mufti Muhammad Shafee رحمه الله has also written the following in his *Ma'aariful Qur'aan*: "Allaah said two things to comfort Hadhrat Isa υ at the time when the Jews were bent on killing him. One: That his death will come, not at their hands in the form of killing, but that it would be a natural death. Two: In order to rescue him from the evil designs of those people, Allaah will, at that time, raise Hadhrat Isa υ towards Him. This explanation is exactly what has been reported from Hadhrat Abdullaah bin Abbaas τ as quoted by Allaama Suyuti رحمه الله in his Durrul Manthoor (Vol.2 Pg.36) from several narrators.

The gist of this explanation is that although '*tawaffi'* does have the meaning of 'giving death', but there is the element of precedence and altered

sequence in the words used. The fact of "*Raafi'u'ka*" (***I shall raise you***) will come first and that of "*Mutawaffeeka*" (***I shall give you death***) will follow later. Now at this point, the wisdom behind mentioning the phenomenon of the earlier, lies in the hint that it gives about the events which are to come later on. It means that raising towards Allaah will not last for ever. It would be temporary, after which he would return to the mortal world and prevail over enemies. It is only afterwards that death will come to him in a natural way.

Thus, the event of his return from heaven and his death after having established his victory in the world was not only a miracle but an honour for Hadhrat Isa υ. In addition to this, the unfounded Christian belief in the divinity of Jesus is also refuted. Had it not been so, the event of Hadhrat Isa υ being raised alive towards the heavens would have further strengthened their false belief that he too was Living and Eternal like Allaah. Therefore, by first introducing the word '*Mutawaffeeka'* (pointing out to his death), all those misconceptions which might have arisen from his ascension have been refuted beforehand.

And Allaah knows best what is most correct.